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TIME AND ETERNITY IN BIBLICAL THOUGHT

When speaking about time and eternity as biblical concepts, it is important that we abandon our modern scientific or philosophical interpretations of them. We usually conceive of time and eternity as abstract dimensions: *time* as a frame within which events take place, as an empty space or as a prior entity which is subsequently filled out with the ordered succession of temporally distinct events; and *eternity* as an endless time or even as timelessness. But basic to the understanding of time and eternity as biblical concepts is the fundamental idea that here time is essentially understood from the point of view of time-content and eternity as the sum-total of God's intervening in the history of salvation.¹

It may also be noted at the very outset that the biblical conception of time is very different from the mythological ideas of time found in the Ancient Near East, determined as they are by the cycles of the stars and yearly seasons. In these mythological conceptions, time is thought of in terms of cycles of time and cycles of history returning endlessly to their starting points. Also alien to the Bible is the present-day conception of a linear time according to which time is thought of as a straight line of limitless extent which, viewed from the present, extends backward through past events and forwards through future events.

A careful analysis of the linguistic usage of the Old Testament and New Testament with regard to time and eternity and related concepts will reveal the unique character of these concepts in biblical thought. The writer is well aware of the study of J.

1. Cf. J.B. Bauer, *Encyclopedia of Biblical Theology*, (London: Sheed and Ward, 1970), Vol. III, art. "Time", p. 912.

Barr² which tries to prove that "there may not be sufficient material in the Bible on which a purely biblical view of time may be built".³ It is also conceded that in the case of the investigation of time and eternity based on lexical structures, certain orientations have been noticed which may not have much theological and scientific weight.⁴ Thus the distinction between *kairos* and *chronos* made by J. Marsh and A. Richardson and the distinction between *kairos* and *aiōn* made by O. Cullmann and others, have been severely criticised by J. Barr.⁵ It is beyond the scope of this study to go into the details of this criticism, precisely because there seems to be a certain amount of allergy discernible in both works of J. Barr to the semantics of biblical language.⁶

Word-Clusters Referring to Time and Eternity

The complex reality which the concepts of "time" and "eternity" represent is well brought out by a number of expressions for "time", found especially in the Greek New Testament. Prominent among them are the words for "day" (*hemera*), "hour" (*hora*), "season" (*kairos*), "time" (*chronos*), "age" (*aiōn*, *aiōnes*), "now" (*nūn*) and the emphatic "today" (*semeron*). For all

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2. J. Barr, *Biblical Words for Time*, (Studies in Biblical Theology, 33, London: SCM Press, 1962.)
 3. *Op. cit.* p. 153.
 4. The works which come under the severe criticism of J. Barr are: J. Marsh, *The Fulness of Time*, (London: 1952), art. "time" in *A Theological Word Book of the Bible*, A. Richardson (ed), (London: SCM Press, 1950), pp. 258-267; J.A.T. Robinson, *In the End God A study of the Christian Doctrine of the Last Things*, (London, 1950); O. Cullmann, *Christ and Time*, (London: SCM Press, 1957). In general, the various articles in the *Theological Dictionary of the New Testament* by Kittel (ed).
 5. J. Barr, *op. cit.* pp. 20-81. The fundamental objection of Barr against all such philological studies is that they are based on an untenable theory of language, hardly reconcilable with recent progress in semantics. He complains that exegetes who are completely outside the field of general linguistic studies make sweeping statements about the difference between the Hebrew and the Greek mind, based on slender grammatical or lexical evidence, without any reference to the principles of semantics or psycho-linguistics. They usually begin with a preconceived theory for which they find confirmation in a word or structure here and there.
 6. Cf. the other work of J. Barr, *Semantics of Biblical language*, (Oxford: SCM Press, 1961).

statistical and lexicographical material which is related to these words, we may refer to the widely used New Testament lexicon of G. Kittel,⁷ which seeks to bring out the theological significance of the words in question. However, it may be observed here that theological understanding necessarily encounters limitations in the separate treatment of a single word and thus inevitably taking into account the specific nature of a lexicon.

Corresponding to the Greek vocabulary we have also a cluster of words in Hebrew which again do not have any specific meaning as related to time. The most widely used word we can translate as "time" is *beth* (c. 290 times). It means not time in its duration—as a dimension—but rather the moment or point of time at which something happens (Ex 19:8), which can be either short or long (I Kgs 11:4). So also in many cases *beth* with qualitative colouring designates the right time for something (2 Sam 11:1; I Chr 12:32; Ps 104:27). Other words referring to "time" are *mōed*, emphasising more strongly the conscious designation and arrangement of time, *zeman* (Neh 2:6), and *yōm* (cf. Gen 39:11; Jer 36:2), often translated "when".⁸

Quite different from the concept of time is that of eternity. The Greek word *aiōn*, meaning eternity, has special nuances in biblical usages. Whereas for Greek thinking in its Platonic formulation there exists between time and eternity a qualitative difference, to primitive Christianity eternity is time itself in a new form. In other words, what we call time is nothing but a part, defined and limited by God, of the same unending duration of God's time. Thus in the New Testament, it is not time and eternity that stand opposed, but limited time and unlimited, endless time. That is why the New Testament writers, in their statements concerning calculable time, look backward and forward by using such expressions as "from age or ages" (*ek tou*

7. Cf. *Theological Dictionary of the New Testament*, G. Kittel and G. Friedrich (eds), (Grand Rapids: Eerdmans, 1964-1973), Vol. 1, pp. 197-208, art. "aion"; Vol. III, pp. 445-461, art. "kairos"; Vol. IX, pp. 581-593, art. "chronos"; pp. 675-681, art. "hora". The very fact that the German editing of the work which covered a period of over 40 years has its English translation within a short span of time is itself proof of its importance in Biblical studies.

8. W. Eichrodt, "Heilserfahrung und Zeitverstaendnis im AT" *TZ* 12 (1956) 103-125; C.H. Ratschom, "Anmerkungen zur theologischen Auffassung des Zeitproblems" *ZThK* 51 (1954) 360-387.

aiōnos or *tōn aiōnō*) and "into ages" (*cis tous oionas*). "Age" is designated here by the term *aiōn*, which carries with it a time meaning. The same time factor is present also in the New Testament usage, with roots in Judaism, in which the word *aiōn* is used to express the divine division of time into this "present age" and the "coming age". The "coming age" is not conceived of as timelessness but as the ideal as opposed to the present evil age (cf. Gal. 1:4). Eternity, therefore, is an ongoing of time which is incomprehensible to men; or to be more precise, it means the linking of an unlimited series of limited world period whose succession only God is able to survey.

Coming to the question of the specific meaning of two Greek words, *chronos* and *kairos*, both referring to time, here again there is much disagreement among New Testament scholars. On the one hand, we have scholars who maintain a clear distinction between the content of *chronos* and *kairos*, on the other hand there are others who are totally opposed to any such distinction. Thus J.A.T. Robinson discerns a fundamental difference between the two ways of regarding...the whole of the time process" and says that "it is a difference which the biblical writers indicate by their use of the two Greek words for time, *kairos* and *chronos*". According to him *kairos* is time considered in relation to personal action, in reference to ends to be achieved in it. *Chronos* is time abstracted from such a relation, time, as it were, that ticks on objectively and impersonally, whether anything is happening or not; it is time measured by a chronometer, not by purpose, momentary rather than momentous.¹⁰ The same distinction is maintained by J. Marsh and others. Such a clear distinction is rejected by J. Barr and A.L. Burns.¹¹ "I do not think that the attempt to find a profound significance in the New Testament use of the word *kairos* for 'time', or belittling the use of *chronos* in the New Testament will stand a close examination"¹² asserts

9. Cf. R.E. Cushman, "Greek and Christian views of Time" *Journal of Religion* 33 (1953) 254-264; Art. "Zeit" in *Die Religion in Geschichte und Gegenwart*, K. Galling, (ed) (Tuebingen: J.C.B. Mohr, 1962) Vol. VI, 1880-1885.

10. J.A.T. Robinson, *In the End God*, (London: Fontana, 1968), p. 57.

11. Cf. A.L. Burns, "Two words for "Time" in the New Testament" *Australian Biblical Review* 3 (1953) 7-22.

12. *Ibid.* p. 8.

Burns. It is true that lexicographically a clear distinction may not be always *valid*, for in Mk. 1:15 and Gal 4:4, both dealing with one and the same theological context of the fulfilment of the divinely guided time, we have *kairos* in the first case and *chronos* in the second case. At the same time it cannot be doubted that there is some lexicographical sanction for the assumption that *kairos* carries with it a theological nuance. It denotes in many cases, the time which has as its content the work of Jesus (Mt 26:18; Jn 7:8) and the decision of man to accept or reject this salvific event (2 Cor 6:2). In the *kairos* the gift of God and the demand that man shall lay hold of this offering of salvation on God's part is brought home to man in a definitive and unrepeatable manner (Lk 19:44; Jn 7:6), and this *kairos* of God gives certainty. In this respect it is unlike cosmic or human *kairos* which has to remain in constant state of readiness for all possible opportunities even when they are only remote.

That the word *kairos* implies this specific meaning is not an invention of any New Testament scholar is proved by the application of the very same semantic principle underlying the Greek usage. The linguistic development of the term clearly suggests that the basic sense is that of the "decisive or crucial place or point" whether spatially, or materially or temporally.¹³ According to the New Testament this decisive point is coupled with the idea of the gracious goodness of God in the gift of the *kairos* challenging man to respond, the gift of "salvation time". Thus the seriousness of decision, already present in the Greek concept of *kairos*, is given an intensity which we find strange both in the religious proclamation of Jesus and in the moral demands of Paul.

Time and the History of Salvation

A correct and coherent picture of time and its inner orientation to eternity becomes clear only against the background of what has recently evolved as salvation history theology. True,

13. Cf. art. "kairos" *ThDNT*, Vol. III, p. 455. Cf. also A. Richardson, *op. cit.* p. 262. "The time of Jesus is *kairos* and so is a time of opportunity. To embrace the opportunity means salvation, to neglect it disaster. There is no third case..... The time of Jesus was thus fraught with great issues."

such an approach is considered by those dominated by philosophical Existentialism as uncritical and pious and resting on a static thinking, almost bordering on "early Catholicism". This demythologising tendency has been to a great extent reversed due to the fact that more and more biblical theologians are prepared to acknowledge the history and time character of salvation. O. Cullmann builds his whole theology and Christology on a salvation history understanding of time.¹⁴ The Christ event took place at the "mid-point" of time and the past; future as well as present stages of salvation history are in their own way related to this mid-point.¹⁵ This statement carries with it the conviction that the historically unique events of the years 1 to 30 have in relation to salvation the meaning of "once for all" (*ephapax*). Here we have the most offensive statement Christianity could ever make. It represents the "foolishness" of Christian preaching at its climax and even Paul speaks about it (I Cor 1:18-25). At the same time we see in this conviction the most unique attempt ever made in the history of religion, and this within a few years of the events themselves. In this we see the courage and optimism of a new people in so far as they, instead of projecting everything into the future, had the confidence to put the centre in the past event taking it out from the future.¹⁶

The Christ event taken as the mid-point of salvation history, tries to understand the entire past process from the creation to Christ as a redemptive process, which has a certain teleological relation to the mid-point. This applies to the history of the creation as well as to the history of the people of Israel. On the basis of their orientation to the mid-point in time, there results a Christ line (not a straight line!) without the Old Testament being dissolved in allegory. The creation is preserved as an event, the history of Israel as history, but the whole is interpreted in a prophetic manner, that is, so as to point to Christ. This interpretation which combines creation, primitive sagas and history,

14. O. Cullmann, *Christ and Time*, (London: SCM Press, 1957), *Salvation in History*, (New York: Harper and Row, 1967).

15. O.C. Cullmann, *Christ and Time*, pp. 121-174.

16. Cf. A. Richardson, *History Sacred and Profane*, (London: SCM Press, 1964), pp. 131-154, for the differing views on the meaning of history in relation to the Christ event as held by E. Brunner, K. Barth, R. Bultmann, and post-Bultmanians.

has only now become possible, because only now, in Christ, have we gained the criterion for interpreting and orienting the entire process in a concrete and meaningful way.

It is true that even before Jesus there was a prophetic interpretation of the Old Testament time process undertaken by the prophets. But the fulfilment of this came only in the historical event of the death on the cross and the resurrection of Jesus. Therefore, it is only by reference to Jesus of Nazareth, who was crucified under Pontius Pilate, that the entire Old Testament can be interpreted as pointing to Jesus Christ. Only now can it be shown how sin and redemption, which constitute the theme of salvation history, make necessary from the outset this particular process, which has as its goal an incarnate and crucified Christ, and which develops in a time process to the incarnation and the crucifixion.

The early church, in so far as it understood the Christ event as an eschatological event, had formulated a radical re-interpretation of Jewish eschatology. The end has already come.¹⁷ Christians have seen the end (*telos*) of the Lord (James 5:11). The *telos* has been declared in the *fait accompli* of Jesus Christ. In him *it is finished* (*tetelesthai*) (Jn 19:30), into him all things have been gathered up. The question that remains is: In what relation does the future stand to that which has already been done in the past? How does the future bring the completion of that which has already been decided?

If we take Paul as a guide in this line of thinking, he wants us to know that at the end the Holy Spirit, the Spirit of Christ, will lay hold of the entire world of the flesh (*sarx*), of matter. In Christ only his own body had risen to become a spirit body. Other spirit bodies do not as yet exist. At the end, the Spirit who already dwells in us will also "lay hold of our mortal bodies" (Rom 8:11). The Spirit who in a preliminary way, in Baptism, has already laid hold of the inner man in us, will now create anew the whole matter which has fallen into the state of sinful flesh. As long as this final completion is to come, the Holy Spirit penetrates into the world of flesh only gradually. There will be at the end, a new heaven and a new earth (Rev. 21: 1-5). The Pauline discussion concerning the resurrection in I Cor 15 deve-

17. Cf. Hb 9:26; I Cor 10:11.

lops precisely this central theme, that all hope of the resurrection of the body in the future rests solely upon the already completed resurrection of Jesus Christ. Thus here also it confirmed the belief that every stage of the salvation history has its own unique significance, and yet only because it is determined by the event at the mid-point, the Christ event.

The time between the Christ event and the Parousia is the present stage of the salvation history. It is the final time before the end (I Jn. 2:18); it is the time of the end, and yet not *the* end. It is the time of the church, the time when the risen Christ "sits at the right hand of the Father" and rules as the Lord (*kyrios*). The unusually large number of passages in which this "sitting of Christ at the right hand of the Father" is expressed¹⁸ shows the great importance the first Christians plainly ascribed to this faith. We find confirmation here of the fact that this salvation action of the present intermediate period, the period of the church particularly, was of great concern for the early church.

The relation of tension between the mid-point and time, which is so characteristic of the present intermediate period, is manifested in the church in a manner that corresponds exactly to the Lordship of Christ, since church and the kingdom of Christ coincide in time. The church is the earthly centre from which the full Lordship of Christ becomes visible; it is the place where the Spirit of Christ is already at work. The church is God's highest gift of salvation in this intermediate period. Understood in this way, all talk concerning a "contemporaneity" which faith should establish with the incarnate Jesus lacks support in the writings of the New Testament. Soren Kierkegaard, who has emphasised most strongly this contemporaneity, thereby implicitly destroys the salvation line, in as much as he really abstracts the present from it. He emphasises the necessity of an "overleaping" because otherwise, as our distance in time from Christ's death continues to increase, we would also be removed ever farther from this event's essential meaning and its significance for salvation. But he thereby overlooks the fact that, according to New Testament faith, Christ now rules invisibly as the Lord and works visibly in and

18. Cf. Rom 8:34; I Cor 15:25; Col 3:1; Eph 1:20; Hb 1:3; 8:1; 10:12; I Pt 3:22; Acts 2:34; 5:31; 7:55; Rev 3:21; Mt 22:44; 26:64; Mk 12:36; 14:62; 16:19; Lk 20:42; 22:69.

through the church. His function in every aspect is now continuing in that he intercedes for us with the Father and brings all our prayers and aspirations before him (Jn. 14: 14ff).

This uniqueness of the Christ event as the centre of time, its eschatological, metahistorical character, and its relation to the past, present and future of salvation history find their clear expression in the New Testament Gospels.¹⁹ The early church was so much aware of the transcendental and transhistorical character of the Christ event that in its description of the various events of the life and ministry of Jesus it takes an approach very different from any historical writing. So what stood first in the interest of the evangelists was not the place and time of an event, but his "timeless time" in the community of the believers. So Jesus did not heal only during his earthly life, he continues to heal in the midst of the believing community. He did not lead only a little gathering of faithful on the way from Galilee to Jerusalem, he continues to lead his church. Christ was not present only with those who walked the Palestinian earth during his life time, but with those who have completely given themselves to him and are giving themselves at all times. It may even be said that there appears at times a certain conflation of the time of Jesus and the time of the church in the Gospels. Thus the mission of Jesus in Samaria (Jn 4:38) and the mission of Philip in Samaria (Acts 8:5) are, according to some exegetes, a reference to one and the same reality. There was such a "contemporaneity".²⁰ The time of the church was itself the time of Christ. Matthew's Christ says to his disciples: "where two or three are gathered in my name, there I am in the midst of them" (Mt. 18:20). The closing words of the same Gospel read: "And lo, I am with you always, to the close of the age (*aeon*) (Mt. 28:20).

God as the Lord of Time and Eternity

God as eternal is a concept found both in the Old Testament (Gen 21:33) and the New Testament (Rom 16:26), and it meant God who always has been, the *El Olam* (Gen 21:33) and who always will be. From this primitive idea arose the con-

19. Cf. J. Manék, "The Biblical concept of time and our Gospels" *NTS* 6 (1959/60) 45-51.

20. *Ibid.* p. 50.

cept of God as the First and Last, as the Creator and Cosum-mator. His eternal being stretches beyond the time of the world. Before the world was created he was (Ps 89:2), and when heaven and earth have vanished, he will be (Ps 101:26f). Thus the unending eternity of God and the time of the world, which is limited by its creation and conclusion, are contrasted with one another. Eternity is thought of as unending time and the eternal being of God is represented as pre-existence and post-existence.

“One day is with the Lord as a thousand years and thousand years are as one day”: with this saying, whose second part derives from Ps 90:4, the author of II Peter (3:8) gives a reminder to those who think that God is only involved in the time process as its object of change. At the same time, the purpose of this statement is not to assert the timelessness of God, but the endless character of the time of God which he alone can grasp and which can be expressed only by saying that for God the standards for measuring time are different. He alone can conceive, survey, and control this endless line, since in its unlimited form it is only his own line. Only to him does eternity belong. He is the Lord over the ages (I Tim 1:7). This Lordship of God over time is shown in the fact that he alone knows the *kairoi* or seasons of his redeeming action, that he alone knows the day and the hour, which are unknown to angels in heaven and even to the Son (Mk 13:32). It is knowledge limited to the Father because he alone can determine the moment when his design has reached its maturity. In his omniscience he declares the final *kairos* (Acts 1:7). These are *kairoi idioi* (I Tim 2:6; 6:16; Tit 1:3), “his own” to dispose.

Time, therefore, is a function of the divine purpose and can only truly be assessed by reference to it. What we call history is not merely a neutral succession of events but *his-story*, God’s *kairoi*—moments of opportunity appointed by him and decisive for men, in which his design is either advanced or retarded. All things and events are subordinate to this single overarching purpose of God. There is no occurrence which may not and must not be interpreted by it.

Although Christ in his incarnation does not share in God’s knowledge concerning the day and the hour, yet through his revealing and redeeming work he is the bearer of God’s Lordship over time. In him the entire salvation line can be surveyed. Accordingly where Christ acts, the future process is already determined. Thus already in his lifetime, Jesus sees “satan fall

like lightning from heaven" (Lk 10:18), although, manifestly, the final victory over satan was still to come in his death and resurrection at the end of the salvation process.

It may be said that God alone rules over time, for he alone can survey it in its entire extension, and measure it with measures which are as different from ours as the duration of a day is different from the duration of a thousand years. He as Lord over time can "compress" it (I Cor 7:29), in as much as he determines the duration of the different periods of time, the ages etc. He, in the exercise of this Lordship over time, can "shorten" the days, as expressed in Mt. 24:22. He alone fixes the terminal points of his *kairoi*. Although he mediates to believers in Christ the revelation of the decisive occurrence which has already taken place on the cross and in the resurrection, he does not permit them to "overleap" the stages of that process in the same way in which he himself controls time in its endless and immeasurable character. He does not permit them to do this either by their actions or by their knowledge of the dates. At the same time he permits them even now to "taste the powers of the ages to come" (Hb 6:5), and so even now to experience as something working in themselves that which happens in the future but is now by God's act anticipated. He permits them to grasp the salvation process in its large stages and in its entire direction, and above all to recognise that through Jesus Christ, his cross and his resurrection, something decisive has happened with reference to the division of time, although time, even salvation time, still proceeds in its normal calendar course.

In that God fixes time and brings it once more to an end, he shows that he is the Lord who transcends time, and who, in spite of the fact that his work is fitted into the time process, never undergoes a temporal dissolution, or remains imprisoned by it, but maintains his being independently of the human form or existence which is of its nature temporal, in a perfection that is eternal.

Man as Limited by Time and Open to Eternity

Living as we do between the coming of Christ and the Parousia, in the interval within salvation history, the Christians consider their present existence as very much influenced and controlled by this history. Characteristic of this interval is what is called the tension between the "already" and the "not yet".

The two great gifts of salvation history, the Holy Spirit and the Church, which in Christ are granted to this period, and which allow salvation to become a present reality, as well as the obligation imposed during this time, point to that tension.

The Spirit of God already given to man makes it possible for him to experience the end time; he is the *arrabon* and the *aparche* (2 Cor 1:22; Rom 8:23); he is the power of the resurrection, the great adversary of sin and death, and he will also recreate our mortal bodies (Rom 8:11). This future power is already at work in us. That is the meaning of our time in salvation history, the "already". Yet the same Spirit also causes us to groan (Rom 8:26). The Spirit is still enclosed within the limits of our fleshly existence in so far as sin and death still exist. True, the tension is relaxed by the fact that Christ has conquered sin and death. So living in time the Christian looks forward to the future, a future in which the tension will be ultimately overcome. It is in this sense that Paul wrote about the polarity of Christian existence. "If anyone is in Christ, he is a new creation; the old has passed away, behold, the new has come" (2 Cor 5:17). But he also said about himself: "Not that I have already obtained this or am already perfect, but I press on to make it my own, because Christ Jesus has made me his own" (Phil 3:12).

The same tension and anxiety exist when it is a question of the other gift of the church which makes it possible for the Christian to live in the time of the salvation process. The church also shares in the tension of divine and human, heavenly and earthly, *already* and *not yet*. It is the great gift of God to mankind; but it is composed of men who are sinners. The New Testament writings are very clear on this point. One can only accept the fact as it is and live in the time of the church and thereby get ready to welcome the beyond and the hereafter as the eschatological manifestation and conclusion of this historical process.

Christian existence is thus characterised by a certain prophetic impatience for the simple reason that it has to combine time and eternity in one embrace. As such it is easier to accept one and reject the other, but the challenge and beauty of life consists in the fact that it can and should accept both, the strength for which comes from the Christ event itself. In Christ time and eternity met and penetrated each other, one giving meaning to

the other. It is now the task of every Christian to face the challenge and accept the promise offered by this event. This he does through his Christian reflection, and in the totality of the life he lives with its failures and success, with its sufferings and joy, with its promises and threats. It is neither an escapism from nor an exclusive identification with time. It is controlled by the principle of involvement and transcendence.

To effect this the Christian is again and again given the *kairos* which he has to make his own and through which he has to become himself and find the meaning of his existence. This hour of decision will remain as an enduring "now" and "today" until the approaching consummation.²¹ It is the "time of grace", and the "day of salvation" (2 Cor 6:2) and the "today" of God (Hb 3:7ff), which, as the time of the church and of the Holy Spirit, is to be used by all those to whom the message of the Bible is addressed.

Worship is an occasion from which Christians derive a new meaning for time. According to Christian theology, here in a direct way the past and the future of salvation history become present. Through the observance of the "church year" Christians try to experience anew in the present the development of the saving process in the past in connection with its further development in the present and its orientation to the future. In the celebration of the various festivals, an attempt is made to relate our time to the decisive events of the salvation history both in the past and in the future. It is one form of redeeming time and also of transcending time. The fulfilment of the past and the expectation of the consummation are experienced in Christian worship as present realities. This is particularly true in the celebration of the Eucharist. Here the Christian experienced even now what really will take place only at the end. Christ returns already to the assembled congregation, as he one day will come in a way visible to all. In an ancient Eucharistic prayer, *māranātha* (I Cor 16:22), the church prayed for Christ's presence in the midst of the fellowship of the Lord's table and for his final coming.

21. Cf. *Interpreter's Dictionary of the Bible* (New York: Abingdon Press, 1962) Vol. IV, pp. 648-649.

The once-for-all event of Christ stands at the centre of time and invites man to live in time and transcend it. But the power to transcend time for all those who are within the limitation of time can only come from Jesus Christ who is "Yesterday, Today, and For Ever" (Hb 13:8); and therefore in the final analysis, only from God who is the Lord of both time and eternity.²²

22. E. Bogle, "Zeit und Zeitueberlegenheit in biblischer Sicht", in *Weltverstaendnis im Glauben* ed. J.B. Metz, (Mainz; 1965), pp. 224-253; E. Brunner, "Das christliche Verstaendnis der Zeit und der Ewigkeit," in *Das Ewige als Zukunft und Gegenwart*, 1953, pp. 46-62; W.G. Kuemmel, *Promise and Fulfilment* (Studies in Biblical Theology, 23) (London: SCM Press, 1966).